1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

the figure of the guardian rested on the child's back. Two little bags with fragments of stone arrow-points were also attached to the strap; but their meaning is not clear. The-Searching-Kamak-Face guards, keeps in place, or restores the child's soul, which may leave the body or go astray. Small children are

Fig. 8 ($\frac{1}{10}$). Snow-Beater serving as Guardian. Length, 54 cm.

especially subject to assaults of evil spirits, and the souls frightened by the latter desert the bodies. When children are asleep, their souls also leave their bodies, and lose their way. In such cases The-Searching-Kamak-Face catches them, and puts them back in place.

Although the "searching little charm" is, like the Roman *genius*, an individual protector of the child that wears it, it is to be regarded as one of the

Fig. 9, *a* ($\frac{1}{10}$), *b* ($\frac{1}{10}$). Child's Guardians. Length of *a*, 10 cm.

family *penates*. It is transmitted by inheritance. The older it is, the more powerful does it become. When a child is born in a family, the charm is taken off from the older child, and sewed to the clothing of the new-born child. A new charm is made only in case the family divides.

THE SKIN BOAT AND ITS CHARMS. — Among the rest of the family deities, the skin boat, as an implement for procuring food, is an important guardian of the family hearth. Being closely linked with the family cult of the Maritime Koryak, the skin boat cannot belong to two households that are not mutually connected by ties of consanguinity. Neither can it be sold, or given temporarily to strangers. As one of the household *penates*, it is the source of the family's welfare. The owner of the skin boat generally takes along strangers,

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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from among those who do not own a boat, to assist him in his hunt; for not all families are in possession of a skin boat. It is considered a sign of prosperity to own one. The assistants get a share of the product, but are regarded simply as laborers, who work for their master. Sometimes they will give the owner of the skin boat seal-skins to mend the boat; but these are looked upon as presents to the owner of the boat, and he may dispose of them in any manner he may see fit. The first launching of the boat in the spring, and the last beaching in the fall, when it is to be put away for the winter, are considered as family festivals among the Maritime Koryak.

Charmed forked alder-twigs called iklō′ (*sing.* i′kla) are prepared in the spring, when the skin boat is launched, and are placed in the prow of the boat (Fig. 10, *a*). They are the comrades and assistants of the skin boat, and are supposed to attract whales and other sea-animals to it. In the village of Kamenskoye the "guardians" of the whale-skin are also called iklō.[1]

[532]

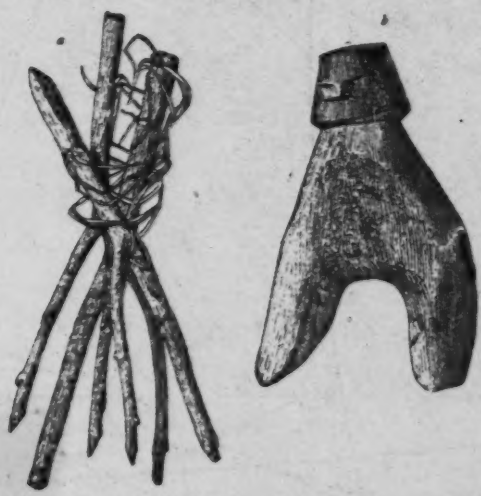

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Fig. 10. Guardians of the Skin Boat. *a* ($\frac{1}{11\frac{1}{10}}$), Forked Alder-Twigs representing Guardians in Human Shape (length, 23 cm.); *b* ($\frac{1}{11\frac{1}{10}}$), Attachment to the Prow, representing the Manager of the Boat (length, 20 cm.).

On the upper end of the prow of the boat is a small forked figure, placed with legs pointing upward, over which the harpoon-thong is pulled. A face is carved on the opposite end. It is considered the manager of the skin boat. The specimen here figured (Fig. 10, *b*) was an old boat-charm which, having been worn out by use, had been replaced by a new one, and which was deposited among the other *penates* of the house.

THE LADDER. — The ladder which is used for the entrance into the winter house of the Maritime Koryak is also classed among the guardians of the house. A crudely carved human face is represented on the top of the ladder (Fig. 11). It is called Old-Woman (ı′n·pa-ña′ut). This guardian is apparently a woman. The image is also called Ye′ltitkin; that is, "the head of the ladder." The ladder is the master of the house-entrance. It is supposed not to allow any kamaks to get in. When the house is temporarily deserted, — for instance, when the people move to

[1] See p. 38.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY 4

on the prow. Shaking the grass, the people say, "Well, start off!" Then they enter the house, dress up the sacred fire-board in a toy coat, put around its neck a thong with a harpoon, give it a knife, and carry it outside. The owner of the house says to it, "Now, go to the boat!" (Toq! ʌ"tye'ti qatai'!) Then somebody in the house coughs, as though replying to some one, and says, "Aha! father has returned." The sacred fire-board is then taken back into the house and put away to rest until the following spring. I was unable to find out the significance of this symbolic departure of the boat-frame and sacred fire-board, and the return of the latter into the house. It may be surmised that the spirit of the boat and of the sacred fire-board depart for the sea to stay there for the winter.

In the village of Kuel, the ceremonies of sending the boat out to sea, and the starting of a new fire, take place independently of each other. The boat is sent to sea immediately after the close of the hunting-season. From the time when the skins are taken off from the boat until the moment when the frame with the sacrificial grass, and the alder-branches as its oarsmen, is placed on the snow, no fire is allowed to burn in the house. The frame of the boat remains on the snow throughout the winter (see Plate VII, Fig. 1).

In Kuel a new fire is procured from the sacred fire-board after the first new moon of winter. The old fire on the hearth is again put out, and then the new fire is started in the house. Three men without coats, half naked, participate in this performance. One holds the sacred fire-board; another, the upper support of the drill; while the third one works with the drill-bow (Plate VI).

The Launching of the Skin Boat. — The spring festival of launching the boat is called "Mena"tuneyevune," which means literally, "Let us launch the boat," and is also a family festival. The seal-skin cover of the boat is soaked in water and put on the boat-frame, which is placed bottom up. The edges of the cover are turned inside, and tied with straps to the frame. Then a sacrificial fire is obtained from the sacred fire-board, and is kept burning under the upturned boat. Pieces of seal-fat are thrown into the fire as a sacrifice to the boat, and the mouth of the sacred fire-board is smeared with fat. Then its eyes are cleaned with a knife, and they say to it, "Well, your eyes have become clear, the sea is open, look out." (Ga, ļeļa't ečiha'tbe, a'ñqan gava'ñtalin, qhite'hin!) The fire under the boat is allowed to die out, and the upturned boat is left to dry. Then it is launched.

The Wearing of Masks. — Heretofore it was not known that the Koryak wore masks in connection with their religious ceremonies. Not one of the former travellers makes mention of them.[1] I referred above to the use of

[1] There are no indications, either in Krasheninnikoff's or in Steller's descriptions of the Kamchadal, that they wore any wooden or grass masks, although Krasheninnikoff does mention that during the fall festival of "purification from sins" those participating in it used to adorn themselves with sacrificial grass, out of which they made wreaths, necklaces, and belts.

1: Jochelson E-5 (1900-01) 1908 R14 Koryak RY4

traps made of willow. In the sea and in the lower parts of rivers this method of fishing is impracticable, but in mountain-rivers traps and weirs are employed by the Reindeer Koryak.

Fig. 78 (1/11). Fishing-Tackle. Length of hook, 6.4 cm.

Fig. 79 (1/11). Fish-Hook made of Iron. Length, 12 cm.

Boats. — Before entering upon a description of the method of hunting sea-mammals, it will be well to describe the boats employed by the Koryak, as they are indispensable in sea-hunting.

Skin Boats. — The skin boat of the Koryak (Russian, baydara; Koryak, ga'twaat or ne'lge ga'twaat; literally, "of hide a boat") is constructed after the type of the Aleut, Eskimo, and Chukchee skin boat. A wooden frame, lashed together with thong and therefore possessing great elasticity, is covered with seal or walrus skin. The Koryak skin boat is distinguished from the others by several peculiarities of form and construction of the frame. In proportion to its length, it is very wide; and at both ends

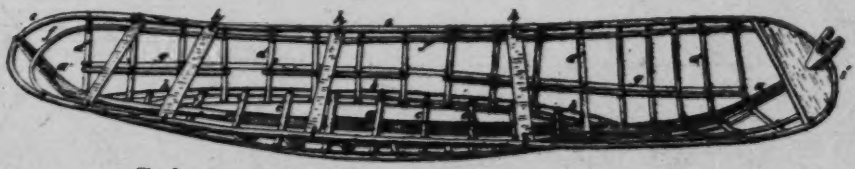

Fig. 80. Frame of Boat (drawn from a model, 1/11). Length of model, 105 cm.

of the frame, bows are tied to the rails of the boat, giving both prow and stern a semi-circular shape (Fig. 80), while in the Chukchee and Eskimo skin boats the ends of the rails, converging at the prow and stern, are joined by cross-bars only.[1]

[1] Compare Bogoras, The Chukchee, Vol. VII of this series, p. 128; Nelson, Plate LXXIII, Fig. 3a.

1: Jochelson E-5 (1900-01) 1908 . R44 Koryak R44

The keel or central timber (čr'ɛq, "backbone"), shown in *a*, is made of a single long timber bent upward in the direction of the prow, after the fashion of a sledge-runner. The fore-end of the prow terminates in a fork, through which the harpoon-line is passed when the harpoon is hurled at a sea-mammal. Sometimes this fork, on which a human face is carved to serve as a protector for the boat, is made of a separate piece of wood, and is tied with thongs to the upturned fore-end of the keel. At the stern the central timber is turned up at an angle (*a'*). Generally the stern post is made separately, of the lower part of a tree and its root, which join at a right or obtuse angle, according to the kind of tree selected. The bent stern post is then fastened to the central timber by means of thongs, which pass through drilled holes. The bottom of the skin boat is formed by the flat part of the central timber and the lateral curved double beams on either side (*b*), the ends of which are fastened to the central timber aft at the angle of the stern, and forward at the place where the keel begins to curve upwards. To the flat bottom of the frame belong also the cross-bars (*c*), which are fastened by thongs passing through holes in the central timber (*a*) and the two side-beams (*b*).

The sides of the boat are formed, in the first place, by the ribs (*d*). The mid-ribs passing from the curved side-beam (*b*) are shorter than the ribs which issue immediately from the central timber (*a*) near the prow. These also form a more obtuse angle with the bottom than do the mid-ribs. The ribs are fastened with thongs to the curved lateral bottom beams (*b*) of the boat on its inner side, and to the central timber and to the gunwales (*e*) on the outside. The wooden frame is further strengthened by the rails (*f*), which run along under the gunwales, and are fastened to the inside of the ribs, and the double longitudinal cleats (*g*), which are fastened to the ribs both on the inside and on the outside. The outer cleat is of one piece; while the inner one consists of separate pieces, and is not continuous. They serve both to strengthen the frame and as steps to avoid treading on the skin covering while boarding the boat, and to prevent the cargo from pressing against it. Both forward and aft a bow is attached to the rails (*f*), which rests on the inner side of the frame, against the upturned central timber. Thwarts for the oarsmen (*h*) rest on the rails (*f*), and are tied with thongs to the gunwales (*e*). At the prow and stern semicircular boards also rest on the rails (*f*). They are tied to the bows of the gunwale. At the stern this board serves as a seat for the steersman, while that at the prow (*i*) is the seat of the harpooneer. The model represented in Fig. 80 has the following measurements: —

Greatest width of front board (*i*)	22.0 cm.
Greatest width (19 cm. aft from the stem)	26.5 cm.
Width at 1st thwart	26.3 cm.
Width at 2d thwart	25.0 cm.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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Width at 3d thwart	23.0 cm.
Width at stern thwart	21.0 cm.
Length from stern rib (d') to main rib (d'')	69.0 cm.
Greatest width of bottom	14.0 cm
Height from main beam to thwart	8.0 cm.

A boat in the village of Kuel that was considered large, which I measured, had a length of nine metres, and a maximum width between the gunwales of two metres and a half. The maximum width was not in the middle, but nearer to the stern. The Koryak boats of Penshina Bay are considerably wider in proportion to their length than the Chukchee[1] and Eskimo boats. The boat mentioned by me had thirty ribs on each side, approximately twenty-five centimetres apart. The usual number of thwarts is four or five for eight or ten oarsmen, — two oarsmen to each bench. Men as well as women row. The thwarts are mostly situated aft, leaving the forward part free. The freight is placed in the middle of the boat, for which purpose the thwarts are far apart at that place. The prow, where the ribs are fastened to the central timber, is somewhat narrower than the stern part, and the prow is a little higher than the stern. In Kamenskoye the prow projects upward more (see Part I, Plate VII, opp. p. 80) than in the boats on the Paren, where the model was made from which Fig. 80 was drawn.

501 281 On the coast of Bering Sea, boats are covered with walrus-hide; on the coast of Okhotsk Sea, owing to the absence of the walrus there, the boats are covered with skins of the thong-seal. The skin of the walrus is first split, as it is too thick. At present, even in Bering Sea, the practice of covering boats with the skins of thong-seals is spreading, largely owing to the disappearance of the walrus. The skins of the thong-seal are dressed and the hair is removed. The cover is sewed together with very close stitches. Before being drawn over the frame, it is soaked in the river or in the sea. Then it is pulled over the frame so that the edges extend upward over the gunwale. Then the edges are folded over the gunwale. Not far from the edge a number of slits are made, through which stout thongs are passed by means of which the cover is tied to the rails (f)[2] (see Figs. 81 and 82). After the cover has been put on, the boat is turned upside down and dried, so that the contracting cover presses the wooden frame tightly together. Then the seams are filled with fat, and the whole cover is greased with seal-oil, so that it may not get wet in the water, and the skin boat is launched into the sea.[3] Fig. 81, drawn from a model, represents the side-view of a skin boat with cover on. The oars have long rounded blades. Instead of the rowlock,

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[1] The exact measurements of the length and maximum width of the large Chukchee skin boat brought by Mr. Bogoras are 11.5 metres and 1.5 metres respectively (cf. Bogoras, The Chukchee, Vol. VII of this series, p. 127).

[2] Compare the same process in Boas, Central Eskimo, Fig. 480, p. 528.

[3] On the festival of the launching of the skin boat, see Part I, p. 79.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

they have an ingenious device, which is also found among the Central Eskimo.[1] The oar is placed in two crossing thong loops, which are attached to the rails. To prevent the oar from slipping in the loops, it has two wooden projections with notches, into which the loops are laid. One loop lies in the

Fig. 81 ($\frac{1}{15}\frac{1}{12}$). Model of Boat. Length, 105 cm.

upper, the other in the lower notch. The loops are fastened to wooden guards, which cover the gunwale and protect the skin from the friction of the oars (Fig. 82). Among the Eskimo the guards are made of bone.[2]

Fig. 82. Details of Rowlock (from a model, $\frac{1}{15}\frac{1}{12}$).

The Koryak have not as yet adopted the rudder, but steer with an oar. The blade of the stern oar is shorter but wider than the blades of the ordinary oars. Usually one half of the blade of the stern oar is made of bone of whale, which is sewed to the wooden half by means of small thongs.

The Koryak are better sailors than the Kamchadal, but still they cannot be called real seamen. They do not undertake long voyages, and rarely sail far away from the shores. In summer they often cross Penshina Bay (the inhabitants of Kamenskoye sometimes sail on to the Itkana), but such trips are made in calm weather only. With all their elasticity, the skin boats cannot withstand stormy seas. In times of stormy or foggy weather the men do not venture out, because the danger of tearing the skin cover on rocks is too great. When a rent of considerable size is torn in the skin cover, the boat sinks instantly. Small holes or openings that are caused during the voyage, near the water-line, are caulked with grease, and the travellers try to reach the shore as quickly as possible. Wooden scoops are employed for bailing out the water.

The Koryak have a rectangular sail made of dressed reindeer-skins sewed

[1] Compare Boat, Central Eskimo, Fig. 481, p. 528.

[2] Compare Boat, Central Eskimo, p. 529.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

501 The Koryak have a rectangular sail made of dressed reindeer-skins sewed
281 together. Instead of a mast, they employ a more primitive contrivance. Three long poles are tied together at one end with a thong which passes through drill-holes, and are set up in the manner of a tripod. On one side the whole length of the sail is sewed to a yard the middle of which is slung from the top of the tripod by means of a stout thong. The tripod is set up in the middle of the boat by tying both ends of two of the poles to the ribs on one side of the boat, while the third pole is fastened on the other side of the boat. The sail can revolve around the top of the tripod, and is set in the direction required by the wind by means of braces and sheets made of thong, which are fastened to the rails (Fig. 80, *f*).

The care of the skin boats is the same everywhere. On returning to shore from a trip, the boat is pulled ashore and turned bottom up to let the skin dry. After a few days, when it is dry, it is oiled anew. About the middle of October, when the hunting-season is over, the boat is taken out of the water, the skin cover is taken off, and, when completely dry, is put away for the winter in a storehouse,[1] that the dogs may not get access to it. I have been told that the people of Karaga and Kičhin, on Bering Sea, do not remove the walrus-skin cover from the frame for the winter, but turn the boat keel upwards and hang it on posts, that the dogs may not get at it.

501 The Koryak skin boat can carry fairly heavy loads. In the autumn of
505 1900 we crossed in two boats from the settlement of Paren to Kuel. As the former place is about seven miles from the mouth of the Paren River, the boats entered the river at high tide, and with the ebb-tide we sailed out into the open sea. We carried about two thousand pounds of cargo, and our party consisted of twenty-five members, — myself with four companions, and ten Koryak to each boat. In each boat there were eight oarsmen, among whom were women and lads. In addition, each boat carried eight dogs in harness, which lay in the stern. Notwithstanding this heavy load, the boats were not more than half in the water. We went on fairly fast, and covered a distance of twenty miles in three hours and a half. When we had turned the islets and the rocky shore at the mouth of the river, and had reached a low strip of coast covered with sticky clay, which had run dry with the receding tide, the skin boats approached the shore. The dogs were taken ashore and harnessed to the sides of the boats. They were driven by two lads, who ran behind them on shore. The oars were laid along the sides of the boat inside. The steersmen alone directed the boats so as to keep them within from six to nine metres from shore. Whenever a stone or a drift-log would catch the traces, the drivers would clear them.

501 Not all families possess boats, as this involves a great outlay of seal-skins,
511 which are needed for clothing, barter, sale, and fur-tribute (yasa'k). Only
422

[1] See Plate XXI, Fig. 1. The skin cover is hung up near the storehouse, to be put away when dry.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

good hunters, or families to which several hunters belong, can keep boats. Every year the cover of the skin boat requires mending, and must be replaced in parts. A large boat requires from fifteen to twenty seal-skins, each of which has a market-value of from five to six rubles. The ratio of the number of families possessing a skin boat to the number of those without one is not the same everywhere. For instance, on the Itkana, out of seventeen families, eight had no boats; while in Kamenskoye out of thirty, nine had none. The hunters of families without boats go hunting with the owners of boats, and then share the game with them.[1]

Kayaks. — Small skin boats for one man are made by the Koryak of Penshina Bay. They are of the kayak type, like those of the Aleuts and of the Eskimo from Greenland to Alaska. Mr. Bogoras says that kayaks are unknown among the Chukchee on the coast of the Pacific Ocean.[2] The Koryak kayak (mă'to) differs from that of the western Eskimo in some respects. It is shorter; the round manhole is not covered, and occupies the entire width; and prow and stern are of the same shape (Fig. 83). The skeleton of the

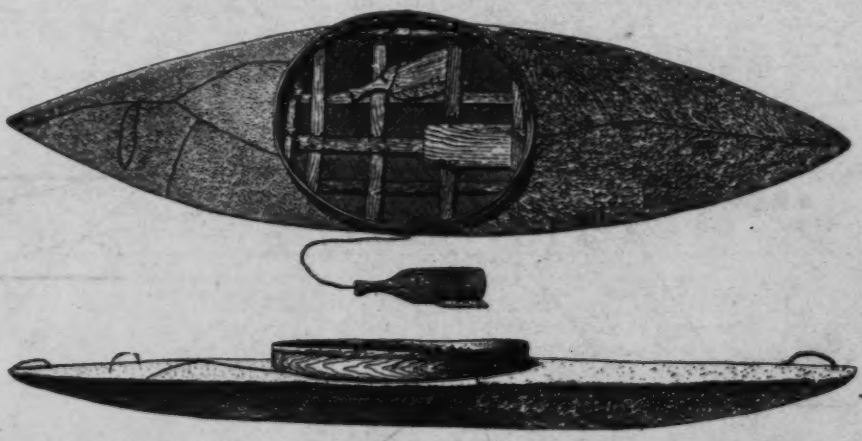

Fig 83 ($\frac{1}{11}\frac{1}{12}$). Kayak, Top and Side View. Length, 269 cm.; width, 75 cm.; height, 28 cm.; weight, 32 lbs.

kayak is made as follows: A strip of wood curved upward somewhat both fore and aft serves as the "keel." To both ends of the keel the ends of curved poles, which serve as rails, are tied with thongs. As the keel is curved in a vertical plane, with its convex side downward, while both rails are in a horizontal plane, the rails lie on a level with the keel only at their points of junction, while at all other points the rails lie higher than the keel. For

[1] See Chapter XIII.

[2] See Bogoras, The Chukchee, Vol. VII of this series, p. 126.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

this reason the ribs which join keel and rails slant upward. Thus the cross-section of the bottom of the kayak has the form of an obtuse angle. Thin boards fastened with thongs to the inner sides of the ribs, and running the full length of the kayak, between the rails and the keel, give additional strength. The deck is formed by cross-bars running from one rail to the other. The manhole is near the middle of the deck, which is also strengthened by longitudinal strips. The manhole is formed by an oval hoop. A broad board lying at the bottom of the boat under the rear end of the manhole serves as a seat, which is usually covered with a piece of sealskin. Like the skin boat, the kayak is covered with thong-seal skins. Ordinarily two skins, the hair of which is not always removed, are sufficient. After the kayak has been covered with skin, the manhole is placed in position. The cover is so cut at the manhole as to leave enough material to turn in the edges, which are sewed around the hoop by means of thongs.

The kayak is very light, so that it can easily be lifted with one hand. The weight of one is 32 pounds. Its length is 269 cm. and its maximum width (i. e., the diameter of the manhole) is 75 cm. Its height is 28 cm.

Near the prow and the stern of the kayak, skin handles are sewed for pulling it out of the water, either upon shore or upon floating ice, or for carrying it across promontories. In certain settlements only a double-bladed oar, like that of the Eskimo, is used with these kayaks. It is held with both hands, in the middle, and the two terminal blades are used alternately. In Itkana and Paren two paddles with short handles are used, the blades of which have on one side pieces of bone of whale sewed on, which look like fins. These small oars are 41 cm. in length. They are tied to the rim of the manhole with a thong one metre in length, so that they can be dropped into the water or placed within the kayak while casting the harpoon or while shooting. With these short paddles they row alternately with right and left hand, bringing their hands down almost to the level of the water.

Sitting in the manhole, the hunter can stretch his feet under the deck of the kayak. In the kayak he places the harpoon-heads, the throwing-board, the bag with the harpoon-line, and his arrows. In the hold of the kayak are kept the harpoon-shaft, spears, and gun. When making ready for an attack on sea-animals, the hunter places the harpoon on deck, first thrusting the end of the shaft into a skin loop which is sewed to the deck of the kayak near the prow.

The progress of the kayak in calm weather is extremely fast; but its use is not without danger, as it is easily upset by wind or waves, and it is necessary to balance it carefully while paddling. In stormy weather the Koryak do not venture upon the sea in kayaks.

Dug-Outs. — In the settlement of Kamenskoye and in northern Kamchatka dug-out canoes are also used, like those employed by the Yukaghir

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

and Kamchadal, who have no skin boats. These canoes are called struzhok (стружокъ) by the Russians, and yañča'atwat or yañiya'atwat by the Koryak. They are hollowed out of poplar or aspen trunks by means of an adze, and are so well made that they are not heavier than skin canoes.[1] The dug-out is propelled with a double-bladed paddle, while in shallow and rapid rivers it is punted with two short poles. The dug-out is rather a river-boat; but the inhabitants of Kamenskoye, and the maritime Koryak of northern Kamchatka, go out in them on the bays to hunt seals, like the Kamchadal.

Another kind of dug-out, but for river use exclusively, is that called bat (батъ) by the Russians, or ełłe'ut by the Koryak. It is about twelve metres long, or longer, narrow, and heavy, roughly hewn, and hollowed like a trough. It is in use also among the Kamchadal, but is not met with among the Yukaghir. This boat is used mainly for crossing rivers and for trips up and down rivers. It is built for two persons on the prow and one at the stern, who use long poles for punting. When fish are caught on the bank opposite a village, they are taken across in such boats. For ferrying cargoes and men across the river or floating them down the river, a catamaran is made of two such boats, which are joined by means of a bridge (Fig. 84). A double boat

Fig. 84 ($\frac{1}{10}$ nat. size). Model of a Double Boat. Length, 61 cm.

of this kind is very convenient for freighting, and is quite safe. Whenever the Koryak fish in the river, above their village, they descend with their families and their catch in such crafts when the fishing is over.

Hunting of Sea-Mammals. — Among the palæasiatic tribes, the sedentary Yukaghir alone live by fishing exclusively. The Kamchadal engage in fishing principally, and hunt very little for sea-mammals. Among the Maritime Koryak, as among the Gilyak, the hunting of sea-mammals is of great importance, although at present in most of the Koryak settlements fish is a more important staple food than sea-mammals. In former times the hunt for sea-mammals was more important among the Koryak than it is at present. Like the Eskimo, the Maritime Chukchee continue to hunt principally sea-mammals, and fishing plays a secondary rôle in their household economy.

Seal-Hunting. — Seal is the mammal most extensively hunted, especially

[1] Further details concerning dug-out canoes will be found in the monograph on the Yukaghir.

22:Barrett-Hamilton and Jones--290 [2] N-2 (1897) 1898 Koryak
116, 501

"As at Petropavlovsk, and elsewhere in lower Kamchatka, dug-out canoes were in use here [at Karaga--Analyst]; on Karaginski, however, skin boats only of various sizes were seen."

In summer, during the fish-runs, all reindeer-breeding Alyutortsy migrated to the mouths of rivers, where they lived with their sedentary kinsmen and worked with them, preparing stocks of fish for the winter. The reindeer herds remained at this time in the care of herdsmen—the boys of the family. This second type of Koryak reindeer-breeding originated much later than the first.

The hunting of sea animals (various species of seal and white whale) was the principal occupation of the northern sedentary Koryaks, who lived on the coast of Penzhina Bay: Kamentsy, Parentsy, Itkantsy. It also played an important role among the rest of the sedentary Koryaks: the Kereks, Apukintsy, Palantsy, Karagintsy, and sedentary Alyutortsy.

Sea hunting was done during two seasons: spring and fall. The spring season began in mid-March and ended in the latter part of June.

The hunters, armed with rifles and spears, drove out in parties of 78 men, or more, by dogsleds on the sea ice, 5 to 10 kilometers from shore. The seals, which climbed out on the ice, were shot with rifles. The kill was loaded on the sled, and the hunters returned to their village either the same or the following day, after a night on the ice. In a party of 78 men, 2 usually had guns, while the rest brought in the catch, loaded it on the sled and transported it; some were simply onlookers. In May, when open water appeared among the ice floes, sea hunting was done in baydars (skin boats).

The fall season began in mid-September and ended in the latter half of November. The fall hunting was also done in baydars and barkasy [flat-bottomed plank boats]. The animals were caught with nets of sealskin strips.

Long ago, the Koryaks hunted whales. According to legends and literary sources of the 18th century, the hunt was conducted with a huge net, woven of thick strips of leather. Large stones were used as sinkers. The net was attached to coastal cliffs and crags. Dozens of baydars, each with more than 10 hunters, armed with harpoons, sailed out into the sea. The hunters drove the whale into the net, in which it became entangled. The heavy sinkers made it impossible for the whale to swim out into the sea with the net. The hunters showered him with spears. Wounded and exhausted, the whale died, and the hunters joined forces to pull him ashore. The Alyutortsy also used joined boats instead of baydars in hunting whales.

The skins of sea animals were used for straps and boot-soles. The meat and blubber were eaten and stocked. The blubber also provided light. To the Kamentsy, Parentsy and Itkantsy, the products of sea hunting—blubber, skins, and sometimes meat as well—served as the principal media of barter with the reindeer-breeders, from whom they obtained deerskins and meat.

Fishing had long been the main occupation of the eastern sedentary Koryaks of the Bering Sea coast: the Karagintsy, the sedentary Alyutortsy and the Apukintsy. Fishing was also important to the western sedentary Koryaks—the Palantsy, and the northern ones—the Kereks—and somewhat less for the settled Koryaks on the Penzhina—Kamentsy, Parentsy and Itkantsy. Fishing was done throughout the summer and early fall season—from mid-June to the middle of September.

The most widespread method of fishing was by means of barriers. The river was fenced off from either bank with two barriers of stakes and twigs. At the place where they met, the fishermen attached under the water a chiruch (a sack-net) or a "muzzle," made of strips of wood, laths or twigs. Such barriers were set in shallow places, where the fishermen could work during shoal runs without boats or kungasy [sailboats]. The "muzzles" were emptied several times a day. During the heavy runs of fish (Siberian salmon and other migrating salmon species), the Koryaks moved to the mouths of rivers. Here groups of households combined into cooperatives and fished

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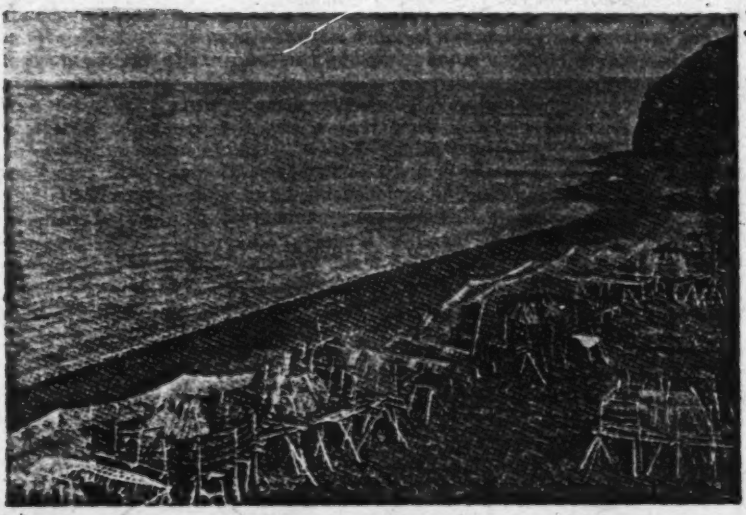

Summer village.

the reindeer remained slightly behind the driver on the left, restraining the sled from slipping down too fast. The reindeer were managed with the help of reins and a whip with bone tips.

The coastal Koryaks and the reindeer-breeding Alyutortsy kept sled dogs. A full team usually consisted of 10 to 12 animals. For dog-travel, the Koryaks used the four-staved sled, common throughout Eastern Siberia. It was 2-2.5 m long, and 0.5 m wide. Its parts were fastened with leather strips and sharpened pegs inserted into holes, made especially to receive them. The dogs were harnessed tandem, in pairs. They were directed by voice, and braked with the aid of a staff (about one meter long) with an iron tip. The standard load per sled was 150-160 kg in addition to the weight of the driver (kayur).

The Koryaks learned horse-breeding from the Russians. Sedentary Koryaks (Palantsy, Karagintsy and southern Alyutortsy) kept horses, but they were used only in summer, as pack animals. In winter, they were left to their own devices, foraging for green fodder and often perishing of starvation, blizzards, frosts and wolves. Often the horses became so wild that their owner found it easier to walk dozens of miles with heavy loads rather than try to capture the horse.

For water transportation, the Koryaks used skin boats (baydars and kayaks). The Koryak baydar was similar to the Chukchi, but was considerably shorter and wider; its prow and stern were rounded. It was used by the Koryaks chiefly for hunting and fishing.

During the summertime, river transportation was by bat-boats hollowed out of thick tree trunks. They are extremely unstable in the water and require great skill of the helmsman, who steer with a long pole. Despite their untrustworthiness, these boats were also used by the Koryaks on the sea. In such cases, they were joined: two boats were linked with thick crossbars, leaving a space between them which was approximately equal to the width of one boat. Sometimes

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

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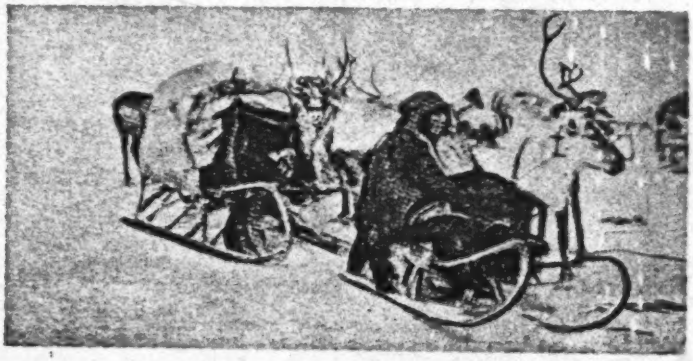

Light traveling sled and sled for transporting children.

501 boards were laid on top of the crossbars, and then the result resembled a raft.

291
237

Clothing

The Koryak dress is most similar to that of the Chukchi. All Koryaks used the skins of young reindeer for both summer and winter clothing. Other skins (dogs, foxes, wolves and wolverines) were used only to trim the upper clothing, and to make hats and mittens.

The basic clothing of men consisted of an almost knee-length fur shirt without a lengthwise opening and with wide sleeves; this was worn with fur trousers and footwear. The shirt was made with a cowl and a small breastpiece, or without a cowl, but with a wide collar, edged with a seam. A cord was pulled through the seam, drawing the shirt together at the neck. The collar was usually trimmed with dog fur; black fur was considered the most beautiful.

Travel garb was cut in the same fashion, but longer. It consisted of two separate fur shirts, of which one was worn with the fur inside, and the other, with the fur outside. It was usually made with a cowl and a small breastpiece.

[184]
[179]

The clothing was usually worn directly on the body; the coastal Koryaks were the only ones to wear it frequently over fabric shirts, acquired from the local Russians.

Trousers were sewn of reindeer skins. Footwear was made of suede.

Women's winter dress was a wide fur overall with sleeves. The trousers were tucked into the boots below the knee. Very often they were made of vertical strips of white and dark fur. Above the overall, the women usually wore a fur shirt. It was of the same cut as the men's shirts, but decorated with tassels and embroidery.

A characteristic feature of Koryak winter dress (men's and women's), which distinguished it from the Chukchi dress, was the patterned strip at the hem—the opuvan. This was usually made of reindeer fur, but of a different color from the rest of the garment; sometimes it was decorated with mosaic designs.

[531]

396

Making a hollowed boat.

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The summer clothing of both the reindeer-breeders and the coastal Koryaks was of the same cut as the winter dress, but was made of soft leather. They also used worn winter clothing in summer. Until the age of 5 or 6, children wore fur overalls (shirts with a cowl, trousers and boots all sewn together). In the children's overall there was an opening at the bottom, covered with a flap, tied to the belt with thongs. In infants' clothing, this flap was lined with dry moss or fine willow shavings. [854]

On their feet, both adults and children of 6 years or older wore short fur stockings, with the fur inside, and over them suede boots, made with the fur outside. The footwear was soled with deer "fetlocks," with bearded-seal skin, or more rarely, with bearskin.

On their heads, men and boys wore a fur hat in the shape of a hood. It was edged in front with dog fur, or the fur of otter or Siberian marmot. It was made in such a way that the ears and forehead could be tightly covered, or exposed, if the wearer chose to do so. Hats were usually adorned with beads and tassels. Often they were made of alternating strips of white and dark fur. Women wore hats more rarely than men. Among the reindeer-breeders, women wore hats under their cowls only during migrations; the rest of the time they went bareheaded, or with the hood raised over their heads.

In the southern areas, kerchiefs were worn. Mittens were made of deer suede, with the fur outside.

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Girls and women wore their hair with a center part and two braids, which they intertwined with ribbons of soft leather, trimmed with beads. The men usually cut their hair, leaving only a circle around the head.

301

Women and girls wore earrings, which they made by threading bright-colored beads on sinew. Such earrings were sometimes long enough to reach the shoulder.

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According to 18th-century sources, many coastal Koryaks wore clothing of sealskin. By the beginning of the 20th century, however, it was only

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Kayak.

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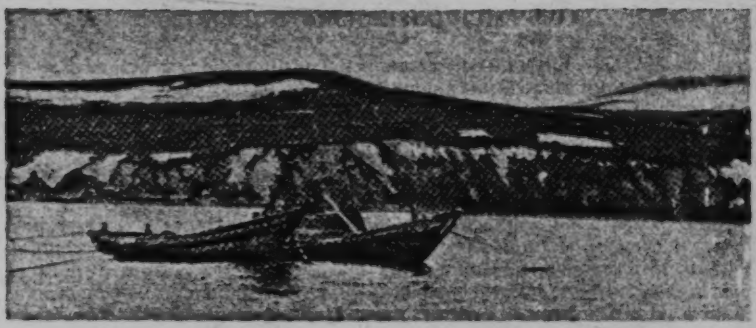

Catching salmon with stationary seines. Molotov collective, Olyutorskiy Rayon, Kamchatskaya Oblast.

cattle. The most favorable conditions for the development of vegetable-gardening exist in the Tigil'skiy Rayon. Today, some of the collectives of this rayon not only produce enough vegetables to meet their own needs, but also grow them for sale.

The income of the collectives from auxiliary enterprises, and principally from fur-hunting, is also rising.

At present, there are several millionaire collectives in the Koryak National Okrug. On the leading collective of the Tigil'skiy Rayon, the Kirov collective, the capital fund reached the figure of 2,000,000 rubles in 1951. This collective was organized in 1941 on the basis of an association for the common pasturing of reindeer. The funds of other collectives are also rising. In 1951, the capital funds of the "Path of the North" and the "Beacon of the North" collectives of Penzhinskiy Rayon reached 1,500,000 rubles.

Simultaneously with the growth and consolidation of the collective farms, there is improvement in the life of the Koryak collective-farm members. The collective villages have become larger and more comfortable. The old semidugout has almost disappeared. Today the collective-farm members live in houses of the Russian type—spacious wooden houses with glass windows. Many new villages have sprung up in the tundra as a result of the transition to sedentary life and the enlargement of collective farms. These include Sedanka Kochevaya (Tigil'skiy Rayon), Krestovoye (Penzhinskiy Rayon), the I. V. Stalin collective-farm village (Penzhinskiy Rayon), and others. In the Karaginskiy Rayon, at a spot where there was only one dugout in 1934, there is today a new rayon center—the large village of Ossora.

The modern Koryak village usually consists of several dozen dwellings and farm buildings, as well as buildings housing cultural and other institutions. Among the collective-farm buildings we must note the stables, which are an innovation among the Koryaks. In all the villages there are bathhouses, bakeries and stores. A great deal of attention is paid to the construction of cultural institutions. In every village there is a school (often with a dormitory), a club or a reading room with a library, a medical or a medical-assistant station, and a nursery. Many villages have been supplied with electricity and radio.

The former dispersion of individual areas of Koryak habitation is steadily being overcome. The means of local communication are being improved. Motorized transport (cutters, etc.) is widely used in

22:Barrett-Hamilton and Jones--296 [2] N-2 (1897) 1898 Koryak
116, 262, 342, 501

"The balagans were here [Karaginski Island--Analyst] very similar to those of the mainland, and the people also eat fish and berries. We also saw one man eating a cone of the small dwarf pine, which here grows in close-set thickets. The only yurt we could see near this straggling village had a curious entrance to it from the roof, with a door which could be raised or lowered by means of an attached pole. It was exactly like the winter habitations figured in Cook's Third Voyage, but differed from them in not possessing a door at the side for the use of the women. We looked into this yurt, but did not descend the notched pole, which, as in the case of the balagans, formed the only means of ingress. The interior was bare, and there was a puddle in the centre of the floor, which gave it the appearance of not having been recently inhabited—an assumption which gains support from the presence of a hole in the ground for use as a fireplace near one of the balagans, and also from the fact that we saw the natives eating a meal of dried salmon seated on skins on the beach, under the shelter of their upturned bidarra, or skin boat."

22:Barrett-Hamilton and Jones--297 [2] N-2 (1897) 1898 Koryak
116, 281, 415, 501

"The skins of the walrus and of a larger species of seal which occurs here [on Karaginski Island--Analyst] —perhaps Phoca barbata—were kept stretched on frames for use in the manufacture of the skin boats, which will be described below.

Other implements which we noticed were snowshoes; a wooden tripod to stand over a fire, having wooden flesh-hooks suspended to it; a wooden ladle; and some bone knives, which are used for killing seals or other game when wounded."

22:Barrett-Hamilton and Jones--298[2] N-2 (1897) 1898 Koryak
116, 501

"The natives [of Karaginski Island--Analyst] came off to the ship in a skin boat, or bidarra, large enough to hold them all, and capable of sailing when the wind was suitable. This boat was broader, and did not stand so high out of the water, as those which we had seen in use as lighters on the Pribiloff islands. She carried a painter of hide, by means of which they made her fast to the ship. When not sailing, she was propelled by a set of narrow-bladed oars, and the steersman used a broad one instead of a rudder. We also saw smaller skin boats capable of carrying one man, and technically known in the Aleutian islands as 'one-hole bidarkis.' "